One of 5 articles re M.P. in S.D. Union

The San Diego Union

PROBERT'S BODY 'USED BY SPIRITS'

San Diegans Summarize Psychic Manifestations

Editor's Note—This is the second in a series dealing with the strange psychic manifestations of Mark Probert, ex-bellhop. The final article will appear tomorrow.

By EDMUND RUCKER

A group of San Diegans has been observing the strange manifestations of Mark Probert, ex-bellhop, for 2 years. They include Mr. and Mrs. Edward Rimmer, of 2123 Pine St.; Mrs. Harriet Foster, of 3541½ Sixth Ave., and Meade Layne, of 3615 Alexia Place. Here's the way they summarize their experiences with Probert:

Probert's body and vocal chords are being used by a number of departed spirits who are banded together in the spirit world as "the inner circle." They have selected Probert as their "go-between" (they dislike the term medium) for communicating with the living. They continually refer to him as "the boy" although he is now 42.

'CONTROLS' LISTED

These departed spirits, which are called "controls" or "communicators," include noted men and women in all eras of civilization. Among the moderns who seem to possess Probert are Grace Moore, John McCormick and Enrico Caruso, singers; Will Rogers, stage comedian; Colin Kelly, flier here who died during the war; Lawrence of Arabia, John Jacob Astor, financier, and Thomas Edison, inventor.

Your reporter was told that they all remain completely in character as to voice, gesture and level of conversation. Probert's friends assert, for example, that Caruso's initial appearance was heralded by a burst of song from Rigoletto in a gold tenor voice. They say he chatted about his appearances in America, and told about a time when he became suddenly ill during a performance at the Metropolitan Opera in New York, and had to be carried off the stage.

In the two sittings which this observer attended there were only three "communicators" and it appeared that the assertions that they remain in character are justified. These supposedly disembodied spirits in the order of their "visits" were:

1—One who calls himself Yade de Schi Ite, who speaks first in what seems to be a Chinese dialect. He represents himself as springing from a very ancient Himalayan civilization. After 5 minutes of monologue in his native tongue with odd gestures, he changes to fluent English.

CHANGED KEY

2—Prof. Luntz, whose conversation suggests that he was a Protestant clergyman in Germany. He is the only speaker who changes key; he shifted from sober discussion to a bit of waggish drollery—but always in excellent diction.

3—Lao-Tse, ancient Chinese philosopher, a historic figure, founder of the Taoist religion (500 B.C.).

All of these "communicators" engage in discussion and debate with those in the room. They answer questions, some of which are exceedingly technical and abstruse. The answers are not always categorically responsive. But the variety and profundity of the interrogations imply an absurd omnipotence in the spirits. But in many cases in answer to a definite constricted question, the answer is a definite yes or no.

The effect of the whole performance is that of a group of modern San Diegans chatting casually and with firm conviction with the actual characters which purport to speak through Probert.

FLAWLESS DICTION

The "communicators" frequently use the phrases, "We of the inner circle," and "When I came over to this side." Sometimes they chide "the boy" for some indiscretion. They are always courteous and polite, listening with close attention to lengthy questions or statements of conviction.

Occasionally, after being asked an intricate question, they will appear to reflect with deep concentration before replying. But when the answer comes, whether it is satisfactory or not, it discloses that it has registered in every detail in the spirit mind, and the reply is clothed in flawless diction.

This observer recalls a few fragments of observations by Lao-Tse:

"Man builds great tabernacles in the midst of poverty."

"No one owns anything—all of you are only borrowers. When you come over to this side you must give up all earthly possessions."

"I do not like man's insistence on giving a name to God: What they mean is 'the absolute,' and no one can comprehend the absolute."

"Each man must be his own church."

"Most men believe God created men—it was just the reverse."

At the end of his talk, Lao-Tse says, "Good evening, my friends, I have been honored at being permitted to come into your home."

Tomorrow: Lao Tse Speaks.